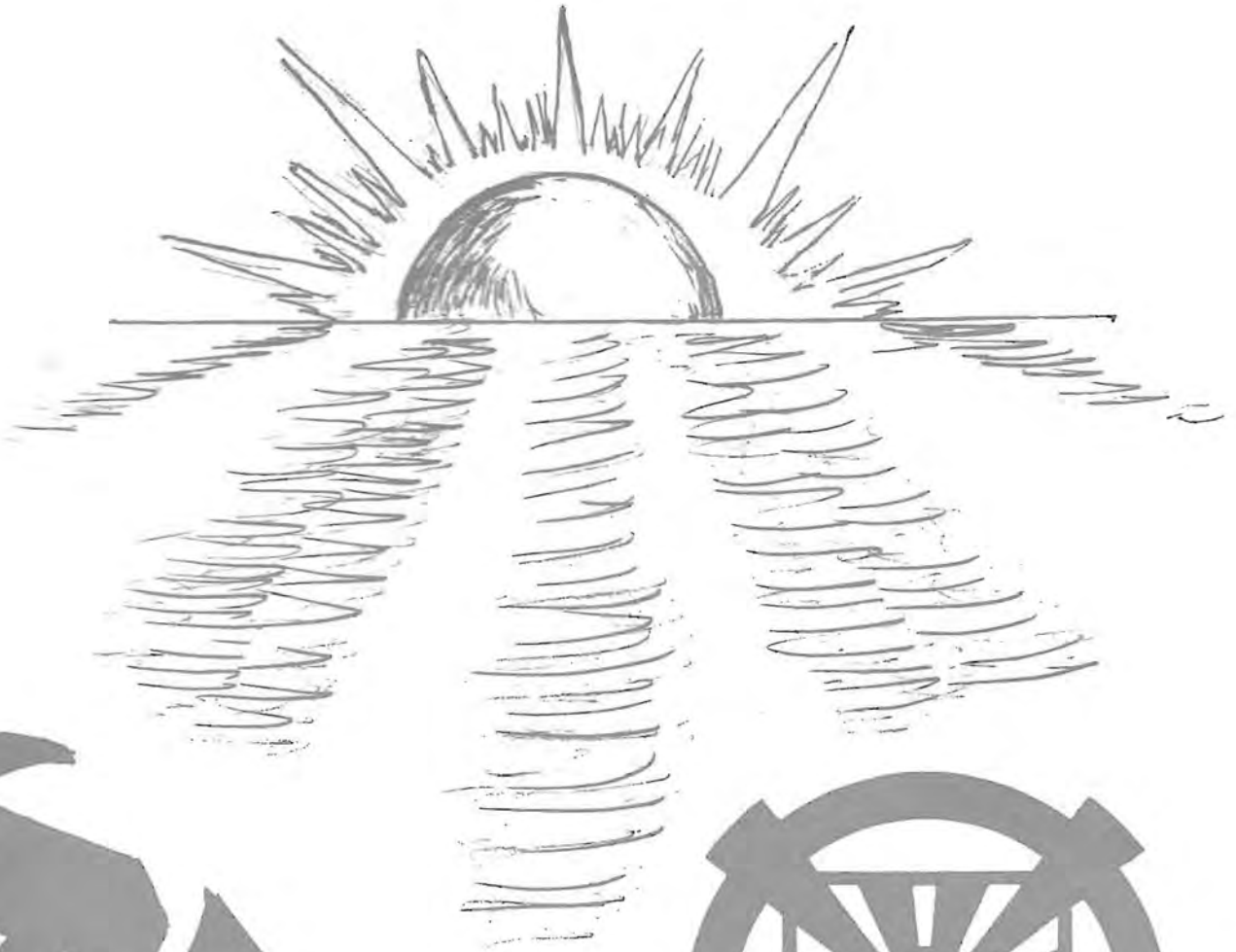


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The Kingdom of Satan, Versus The Kingdom of God

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Focus for the month: COMMUNISM

"Kyosan shugiwa machigati igu - Communism is wrong!" This was the slogan used by our Japanese Family to proclaim the WACL rally last summer. American Family members visiting Japan quickly found themselves speaking from the tops of mini-buses although they knew no more Japanese than the above slogan.

Hillie Edwards recalls one particularly dramatic incident when they were speaking at the railway station in Tokyo. The Zengakonian (Japanese Leftists) had been leafletting and doing some of their own public speaking in another part of the station. When Hillie began to speak, they began to gather in back of the crowd assembled in front of the mini-bus. Hands on the shoulders of the fellow in front of them and white-helmeted, their twisting column began to wind its way through the crowd, chanting things such as "Go home," and "We're going to kill you!" As this serpentine column moved closer, Japanese brothers formed a protective cordon around the bus and began to chant "Victory! Victory!" Amidst the tense atmosphere, Hillie found herself singling out particular faces and speaking directly to them. At first, the only response she could see was the distorted features of anger. But as she unleashed the tremendous positive energy she felt pulsing through her, her bright, beaming smile and her confident "I love you" began to take its toll. First one and then another gave a bewildered glance to the fellow beside him in the column. The former distorted features relaxed into a look of blankness and uncertainty. They began to fall back, their fear tactics defeated.

Why are we against Communism?

Through the years since the first Marxist experiment began in the Soviet Union, there have been many revisions and additions proposed by such infamous Communist dictators as Stalin, Ho Chi Minh, Mao-Tse-Tung and Kim Il Sung. However, the basic tenets of Communism remain unchanged, and all Communists can agree on the ideal they are meant to achieve - the brotherhood of man. This ideal is, however, only the bait on the hook. To a hungry fish, there is nothing wrong with the juicy worm that dangles before his eyes. However, he must be aware of the dangerous hook underneath. So it is with Communism - we must beware of the hook.

Neil Salonen describes in the article on his trip how he discovered when he went to Saigon that the "People's Peace Treaty" was in actuality a fraud perpetuated in the hope of serving as a cover for a May 1st offensive in the South. The "treaty" was the bait on the hook; the hook was the definition

of "peace". Peace to the North Vietnamese means the capitulation of the South. This is their aim in the Paris peace talks. Yet the hook is constantly buried in apparently genuine talk of "peace" and "an end to hostilities."

Rev. Wurmbbrand in the excerpts from his book Tortured for Christ tells a grim story of the almost certain fate of religion and its followers whenever Communist tyranny overtakes a country. Kevin Winter in his article on Leninism shows the duplicity that characterized Lenin's stance on religion - freedom of religion before the revolution, and persecution of religion afterwards. How quickly his mind changed. Yet, this duplicity has been carried forward by every Communist regime since. Indeed, the Communist stance towards religion has been inflexibly hardline. Wurmbbrand ends his article with the quote from Marx and Engels, "The Communist Manifesto" - "Communism is the deathblow to religion."

Hillie's experience clearly shows why. If religion can enable people to generate such positive force, where can Satan stand? How can men be separated by Fear? How can the individual's desire to be free be beaten down? A strong belief in God is so anathema to Communism because it creates a strong unity among men by centering them on a source of authority above that of the Communist state. This is why Communism must blot out religion.

So it is that we oppose Communism out of a desire for survival, and Communism opposes us for the same reason. Since we know that our opponent is earnestly pursuing a course geared towards our total annihilation, we must analyze his guise and expose his fraud before the world. The article by Patti MacWilliams and Regis Hanna attempts to give a brief overview of the main tenets of Marxism. By familiarizing ourselves with the blatant false assumptions in Marxism, we can arm ourselves to deal with those whose minds are increasingly drawn to this apparently Messianic hope for "Peace in our time."

If God is seeking to establish the Kingdom of Heaven on earth at this time, then we should be aware that Satan is also at this time seeking to establish his Kingdom of Hell. Satan has had a hold on this world since the fall and has since been spreading his dominion. To stop him and to realize God's ideal in the lives of men constitutes the entire scope of our mission.

Positive energy comes from God, and we know that our arsenal is unlimited. By truly loving people fearlessly, and showing our concern for them is greater than that of Communism, we can partially win the battle. However, we must know what our enemy believes in order to convert even his own "generals" to our cause. Our Leader has revealed that it is a part of America's mission to launch a major anti-Communist movement. Only when we are able to strike at Satan's very heart by educating his followers will we be truly on the aggressive. This is Our Leader's will.

New Age NEWS

New Haven:

"That night, more people began to arrive; from Philadelphia, George and Diane with little Toby, then Wesley and Gladys with their three children, plus Jon and Sandy and their three, added up to three blessed couples, four young children and three blessed babies, plus close to fifty young people from New York, Philly and New Haven! All the generations of Father's American Family were represented and I'm sure that Father's joy was greatly enhanced, as was ours, by the wonderful joy and innocence of children and babies. Saturday night Fellowship was exuberant; the simple, long dresses of the girls in the Family style, the rough wooden floor, the home-made entertainment and the sturdy, young and vibrant people gave the proceedings a frontier atmosphere, and indeed, we could all see that we were pioneering a whole new culture, centered upon God."

Thus, Hal McKenzie describes New Haven's Parent's Day celebration. New Haven Center has been extremely busy in other ways, too. Judi and Steve discovered the Alpha-Omega Club, a Bible study group, through which they were able to hold informal discussions. Hal McKenzie has formed a Unified Science Club with Mr. Haskell at Southern Connecticut College; this club is dedicated to: (1) becoming acquainted with the universal principles inherent to all phenomena and to teach them to others; (2) to apply these principles toward the betterment of mankind; and (3) to develop and promote the kind of leadership which can put these principles into practice. While not immediately bringing people to the Family, it will definitely make for a better atmosphere at the College. The club already has seven members.

Philadelphia: Brian Butler reports that the New Dominion Dress Shop is about ready to move to New York "just as soon as room is found to set up the business." He, Dena, Noonie, Mary and Lorenzo will leave Diane and George and Toby behind in Philadelphia and begin their new mission. Bob Rush will also move to New York for a short time before he enters the Army. George, Diane and Toby will stay in Philadelphia indefinitely.

Rochester: Wayne Miller and Joe Stein have spent so much time in Washington this month that there was scant news to report from Rochester. The Center is busy studying hard to finish classes this term, when most of them will move to Washington or New York. Elaine Graff will continue to work in Rochester next year as Wayne, Joe "et al" all graduate in June.

Berkeley Family sponsored Sir Anthony Brooke, author of "Revelation for a New Age" as a guest speaker this month. His talk on "Unity and the Physical and Spiritual Realms" was advertized as a public lecture. Carroll Ann Dobrotka reports that many new-age organizations, including an Edgar Cayce study group, a meditation group and aosophy group attended. Sir Anthony, who visited Our Leader in Korea after hearing about his mission, testifies that Sun Myung Moon has a unique mission and that his life is of cosmic significance to the world.

Berkeley has been bustling this month with other visitors as well as Sir Anthony. Dr. Joseph B. Faley, author of "The Pursuit of Meaning" visited the Center with his wife. Their visit was prompted out of an interest in communal living. He has returned to Germany, but Berkeley Family is optimistic that he will develop a closer relationship with the Family.

A member's relative, Dr. Philip Callahan, an entomologist, addressed the Family on another aspect of Unified Science - seeing God in little things. In anxious anticipation of the Parents' coming, Berkeley has begun a 40-day fasting chain and vigil. Four people fast for 3 days each throughout the condition. The Center goal for the 40-day period is to teach 40 conclusions.

Denver has been sort of the Family stopping-off point this month. Almost every group passing from east to west (or vice versa) has stopped off there according to Gary Vesper. They are setting special individual prayer conditions and teaching. They dabble a bit in drama occasionally, too, and the new Center Director, budding playwright Carl Rapkins, produced a short four-act dramatization centered around encounters between the forces of Divine Love, Truth and Justice (sincerely portrayed by Sylvia Norton and Richard Parks), and a series of unresponsive and indifferent witnesses, including a snooty socialite, an extremely intellectual young student, a very religious evangelical Christian (all expressively portrayed by Linna Rapkins) and a desperate, hard-eyed but idealistic young anarchist bomb-thrower passionately seeking a better world order, played by Gary.

Toronto continues its work with churches, capturing the hearts of a Baptist minister and his wife. The result is that they will soon lead an evening service at the Baptist Church. A 2,100 person witnessing campaign is their latest goal. Several people have come as a result and Regan Sano, of Saskatchewan, has already become our brother.

New York is getting into the swing of things in a very dynamic way with their new leader - Jon Schuhart. So far they've rented an apartment to serve as auxiliary living quarters and scouted out several large houses and institutions for sale. Right now they're looking for an ample brown-stone house in Brooklyn, which they can renovate and move into in a few months.

Present plans are to hold weekend workshops in New Haven, a trip of only about an hour and a half from New York; advantages include living space, peaceful atmosphere, and nearby green areas. Jon feels that within the year the New York Family will be able to acquire some land in the country and begin developing the land, both as a farm, and as a community. In two or three years, he feels that it is completely realistic to plan on buying an educational institution and begin thinking in terms of enrolling students in Sun Myung Moon University. New York Family is finding that the goals inspire them to work hard, in an effort to put forth the 5% that Father will need in order to give them His 95% cooperation. Application blanks anyone?

Washington Center concluded our first National Training Program this month. For ten days, twelve members from Washington Center stayed at the training center at Capitol Hill. Among their experiences were discussions on the Principle, lectures on Communism, and times of meaningful interaction and inner reflection. They returned with sparkling eyes and bursting hearts. The most we could get out of them was "You just have to go!"

Looking back in the history of the restoration, Washington Center celebrated the Passover this year with a "seder", the traditional Passover meal. Officiating at the service was Barry Cohen. More than 80 people, many of them guests, attended. Among the visitors was

Carey Landry, a Catholic deacon is well-known in folk Mass circles for his compositions of such songs as "The Spirit is A-Movin'" and "Men of Faith". Carey wrote and dedicated a song to the Family ("Lead Us On") and has told many friends about us.

Besides Carey, Rev. Eugene Mueller (also Catholic) attended a workshop and is still studying. Washington Family is praying that these good contacts will be helpful to us in introducing the Church to our movement.

Satoshi Yamamoto from the Japanese Family visited with us for a few days. Satoshi was on spring break from Massachusetts Institute of Technology School of Oceanography whose headquarters is Martha's Vineyard on the Cape of Massachusetts. Satoshi served as interpreter for Juanita Castro at the WACL Conference and for our Family members during their visit.

Barbara Mikesell, Linda Marchant and Sandra Singleton began work at Omega Office Services this month. Omega offers secretarial and business services, and has already had several customers. Philip and Vivien Burley are developing Kim Home Service, the Family house-cleaning service, through advertizing. There are many large homes in the area which pay from \$16 - 21 for the service. Teams of 2 take from 1 - 1 1/2 hours to clean even the largest homes. Hopeful comments such as "What will we do with our first million?" have been heard recently in the Center. George has not made any announcements yet.

--Sandy Singleton

(Ed. Note) At the end of this month, Neil Salonen returned from a two week tour of Saigon, Tokyo, and Seoul. The purpose for the trip was ostensibly to obtain from Saigon student groups a refutation of the People's Peace Treaty being proposed by Leftists in this country. In addition Neil wanted to talk with Our Leader about the direction that our FLF work should take in this country at this time. The stay in Korea proved very fruitful, according to Neil, and under the circumstances we decided that it was auspicious to delay the publication of NAF in order to be able to include a summary of his trip and a description of the latest information as to where he sees FLF going at this time. The articles on pages 15, and 28 cover these topics.

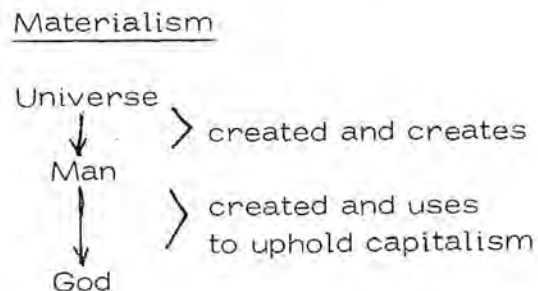
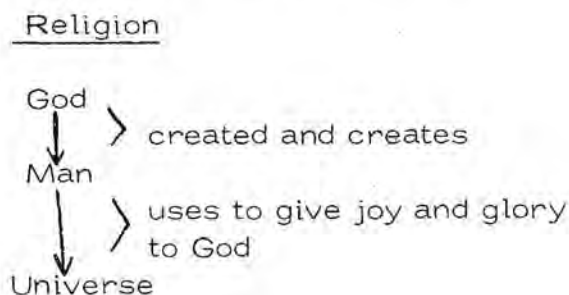
SCIENTIFIC SOCIALISM--THE PRINCIPLE OF UN-CREATION

Through our understanding of the Divine Principle, we can clearly see that the biggest problem in the world today is that of Communism. All the other problems could be quickly alleviated if men would unite in cooperative effort; yet, the biggest barrier to that is the ideology of Communism which says that certain classes of people must fight to the death other classes of people before mankind can unite. Because Marxist-Leninism is the highest development of Satan's ideology, it consists of distorted truths camouflaged as simple logic. However, the apparently simple logic proves much more complex upon closer examination because application of the ideology brings to light so many inconsistencies that elaborate labyrinthian explanations are required in order to link enough truth to make the arguments convincing. And convincing they are! Forty-three million dedicated believers hold 1 billion of the world's people in slavery. However, Marxist-Leninism is based on several false premises. By understanding these, we are easily able to confront and defeat Communism logically. Nevertheless, the ultimate victory over Communism can only come when mankind becomes one with God's Divine Ideal - Divine Principle.

Materialism: This is the portion of the doctrine of Marxist-Leninism that is crucial, indeed, without which there is no Marxist-Leninism whatsoever. As Marx would have said, "There is no Creator, no eternal soul, no spirit world. You are what you eat. The only immortality is in your deeds which are recorded in the minds of others and in the pages of history books."

Lenin put it more strongly. Lenin said, "We said at the beginning...Marxism cannot be conceived without atheism. We would add here that atheism without Marxism is incomplete and inconsistent." (From V.I. Lenin, "Religion", Introduction, pages 3-6.)

We would contrast the Communists' view of the universe to that of the Divine Principle and Christianity in the following manner.



The teaching of religion is that the Universe was created by God and was meant to be the temporary dwelling place of man during his time of growth to maturity. Ideally, he continues his joyful experience of life with God in the spirit world after death. The Marxist labels all this "superstition". He defines reality as what he can see around him with his physical senses. There is no God.

What about thought and feeling? Thought and feeling are results of complex chemical reactions in man's brain. As such they are but reflections of physical experiences. In other words, man's character consists of nothing more than a set of complex responses conditioned by his sensual experience of his environment. The Communist man is nothing more than a complex animal controlled and conditioned by his surroundings. The material universe is his "cause", his thought is the "effect". If you say to the Marxist-Leninist that you chose out of your own free will to pick up a certain issue of Life magazine with a picture of a matador on the cover, he would laugh at you. In fact, he will say that the decision of whether you would pick up the magazine or not is dependent on your environment, specifically, the capitalist system you live under. He would further explain to you that you chose the magazine because of the bourgeois tastes conditioned into you by the capitalist society and its capitalist educational system. You desire to read that issue of Life magazine because you have been conditioned to admire matadors and other bourgeois figures such as ministers, priests and "saints".

The result of this "upside-down" view of the universe is that "truth" and "reality" take on definitions quite different from what you and I might come up with: "Since human knowledge is true when it corresponds to reality, it does not depend on people's arbitrary whims or desires." Translated, this means that "truth" is not an ideal that you intuit. Rather, it is that which we see already embodied in the universe around us - conflict, violence, hatred, murder, fraud, and intrigue. Furthermore, what is "truth" today may not be "truth" tomorrow as the universe around us changes. As an example of this we can look at the long history of broken treaties that the Soviet Union has chalked up for itself. From our point of view, they were not "truthful" when they signed these treaties because they broke them only a few years later. However, according to their standards, they were truthful. It is only that in the intervening few years, "truth" changed and what was "truth" before is no longer true!

"We therefore reject any attempt to impose on us any moral dogma whatsoever as an eternal, ultimate and forever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations.

We maintain on the contrary that all former moral theories are the product, in the last analysis, of the economic stage which society had reached at that particular epoch. And as society has hitherto moved in class antagonisms, morality was always class morality; it has either justified the domination and the interests of the ruling class, or, as soon as the oppressed class has become powerful enough, it has represented the revolt against this domination and the future interests of the oppressed." (Frederick Engels, from Handbook of Marxism, p. 249)

From the above we can clearly see why it is that Communists always stress that particular part of their theory that supports the expediency of the moment. They do this regardless of the apparent inconsistencies with their past actions. When Hitler was building up his war machine in Germany in the 30's, Soviet Russia protested most loudly against Nazism. Communists around the world followed suit in condemning Germany. Why? Because it was a threat to Russia. Once a treaty was signed between Stalin and Hitler they did an overnight turn-about and began opposing those elements "agitating for an imperialist war" against Germany. And again, overnight, Communist policy changed when Hitler invaded Russia.

What is most obvious about such an arbitrary system of determining "right and wrong" is that it allows those in power to justify any action whatsoever as being righteous in the name of the Communist cause. "Theory", then, becomes a puppet used to rationalize those policies that are designed to fulfill the arbitrary desires of those in the highest positions of authority. Obviously, without any system of checks and balances of power such as provided for in our own system of government, the evil desires of men are given full rein. Thus it is very easy to see that the result of Communist totalitarianism is not the "brotherhood of man", but in reality the Kingdom of Satan on Earth! Satan rules through man's unbridled greed, lust and unprincipled desire for power. This is the enemy that we face.

Obviously, the fallacy in the doctrine of materialism is that the world as it exists today is the ultimate reality. We know this is false. In the world around us we see a pattern of such negative pressures as force being used to move people towards a social goal. Nevertheless, we believe the Christian ideal that love is the most effective way to encourage men to change their habits.

However, we know that the world as it exists today reflects Satan's ideal and not God's. Therefore, the ideology of Marxist-Leninism supports the world as it is today because it claims Marxist-Leninism is a photograph of it in thought. Thus, Communism supports the status-quo, the world of Satan.

Materialism teaches that thought, feeling and habit are all ultimately created and determined by man's environment, the "real world".

"All thought consists of concepts. In the statement, "Snow is white", for example, the thought is expressed by the words "snow" and "white". Where do these concepts come from? They come from life and reality...Reality comes first, and then comes its reflection in thought. This is why Lenin called thought the photograph of life..."

From this basic understanding, we can see how the next two doctrines of Communism flow out of the concept of Materialism.

Economic Determinism: If man is the reflection of his environment, and man has certain needs and desires - food, clothing, to reproduce - then the manner in which he finds that he can fulfill these "natural" impulses will determine his character. From this conclusion, it is but a short step to saying that the means of production and distribution of goods and commodities in a society determines the pattern of behavior of the individuals in that society. This was Marx's conclusion. Together with Engles, he later set about to prove it (The proof of this doctrine is known as historical materialism). However, in the process, they were selective in the part of history they used to support this theory. Thus, although from a limited view this theory seems consistent, in reality one can easily show the existence of multiple factors in addition to 'economics' that had major influences in man's development.

Marx's desire in proving this was to lend substance to the argument that if man is determined by the means of production and distribution of goods in a society, then in order to understand "why man is evil", we should examine the economic system. Because the capitalist system consists of the "law of the jungle", man is conditioned to be a selfish, greedy animal. To change man, he said it was necessary to change the economic structure to one of a complete state ownership of the means of production and distribution. In this way, man's nature would be perfected. Marx failed to realize, however, that with evil men in absolute control of the "State", socialism turns quickly into state monopoly capitalism. Under such a system millions are used to bring profit and glory to the dozens - an even more horrible variety of tyranny than existed in Marx's day.

The Dialectic: "Dialectic" comes from the Greek word for conflict. Marx got the dialectic from Hegel, a German philosopher. What Hegel said was that all new ideas grow out of the conflict of old ideas; conflict is, in fact, creative. An idea he calls "Thesis" contains within itself its own negation -

the "Anti-thesis" and these always relate in conflict with one another until a "Synthesis" is produced. This becomes the new "Thesis" and the whole process repeats itself. In actuality, he is explaining the conflict of good and evil in every man, movement, society, nation and at every stage in history between nations. Marx expanded this view by applying dialectics to sociology and history. He propounded the theory that all history is a record of the struggle of different classes of people against one another. Specifically, in every society that produces and distributes goods, there are two classes of people, the "bourgeoisie" (the ruling, ownership class of greedy "Haves") and the "proletariat" (the miserable, struggling, poor working class of "Have-Nots"). According to Marx, history can be explained on the basis of the economic needs and desires of individuals, cities and nations. From this, Marx concludes that class warfare is inevitable in every age, and that the unity of mankind only comes about through the warfare of the two most sophisticated anti-thetically opposed classes in history: the capitalist-bourgeoisie and the proletariat-working class.

Marx borrowed heavily from Hegel's theory of the dialectic in religious history. Hegel taught that out of every revelation from God comes a religious movement which is still only an incomplete picture of the whole. This is the "Thesis". Another movement inevitably evolves to oppose the thesis, the "Anti-thesis". It, too, however, is incomplete and so the two conflict, giving rise to the "Synthesis" - a movement which somehow takes the best parts of the thesis and antithesis and stands as the higher truth to both. However, the same process repeats itself when the synthesis takes the thesis position and is opposed by another anti-thesis. Marx, of course, rejected the idea of God altogether, but he did like the idea of the dialectic, and applied it "successfully" to the historical process. All this leads to the final doctrine of Marx.

The Inevitability of Revolution: Because of Marx's great discovery of the dialectic working in history, the Communist believes that the revolution is coming as sure as the red sun rises. Thus, for the Communist, it is not a matter of choosing to do a noble thing with our lives, it is more a matter of getting on the bandwagon and doing something with your life that will give you "immortality" forever as your name is emblazoned in the glorious annals of Communist history to come! However, whereas Marx taught that revolution would come about naturally, by itself, Lenin proclaimed that it must be fomented.

Communists characterize their opponents as "religious, superstitious, reactionary Idealists". The enemy of materialism is Idealism, which is said to be fixed and unchanging because it relates itself to a fixed and constant set of virtues and ideals. On the contrary, Dialectical Materialism is characterized as anti-dogmatic and continually developing.

"The immense advantage of Marxist-Leninism lies in its unbreakable link with life, in its constant enrichment due to a comprehensive analysis of reality."

However, the discerning "seeker" shopping for a philosophy that explains reality must ask himself if he can really hope that the "brotherhood of man" is likely to emerge through the workings of a philosophy that is, in fact, determined by the status-quo - the present imperfect reality. If one were to buy this package of answers, does it seem probable that one will get what one is bargaining for, i.e., the path to the "brotherhood of man"? On the basis of experimental evidence (and what could be more "scientific" than that), we find that the basic fallacy of the "science of Socialism" is that it cuts man off from growth because it cuts man off from God by creating the very ossified structure that it accuses Idealism of being. The reality of Marxist-Leninist practice is the regression of "capitalist oppression" into a lesser form of "dog-eat-dog power rivalry" for the personal control of a mechanism of "state monopoly capitalism". The fact that this living hell is seen as an alternative to the problems of any society today would be almost ludicrous if it were not in such deadly earnest. In exposing Communism, however, we are foolish to use the strategy of disparaging the beliefs of others; rather, we must use good logic to prove the fallacies of the Communist theory as we see them through the Divine Principle. In order to lead men to the understanding that, in reality, the lofty ideals described by Communism are really only the "bait on the hook", we must show them that the hook is actually the willful surrender to Satan. Against this terrible possibility, we must work fervently, inviting all who prize their religious freedom to defend their right to be free under God by uniting in the final battle against Satanic dominion.

--Patti MacWilliams and Regis Hanna

WHERE DOES FLF GO FROM HERE?

By Neil Salonen and Regis Hanna

According to the Principle of Creation, in the heavenly pattern of life there exists an inter-relationship between each sphere of human activity emanating from the spiritual (which is causal) outwardly to the social, political and economic. The reason that present-day religions are declining so rapidly is because they do not project themselves into the totality of life; therefore, their relevance is becoming obscure. The Divine Principle does not have this weakness.

Because mankind is living in the last days, and has, in fact, been "wandering in the desert" these past 40 years, man has also been subjected to three tests similar to the three trials that the Israelites endured in the wilderness and the three temptations that Jesus had to overcome in the desert. The two World Wars represented the first two of these universal temptations. Evil seeks to maintain its dominion over the world in this third and final stage through the ideology of Communism. In Marxist-Leninism (a philosophy that purports to explain the origin and meaning of human existence), mankind finds all the elements of religion, plus an explanation of the specific methods and techniques needed to bring mankind into the ideal state of the brotherhood of man. One billion people have already been subjugated by the dream promised by Communism. The sad reality of their drab existence under totalitarianism speaks stridently of their error. So far, the free world has only responded to this threat of a "living hell" on the military and political level, and increasingly it finds itself on the defensive in relation to the values and "religious" concepts of Communist doctrine.

From the Principle, we know that to restore the fall, good must win over evil while starting from the position of disadvantage. Abel had to confront Cain's already-aroused anger. While wandering in the desert, the Israelites repeatedly fought against enemies much better equipped and experienced than themselves. The Communist thrust has had a head start against the heavenly ideal for over one hundred years. In the face of this, the only strategy that will enable us to quickly close this gap and bring about the permanent elimination from men's minds of Communist fallacies must be one of: (a) exposing the fallacies of Communist theory, and (b) confronting with history and fact the illusions many people have about Communism's beneficial effects on the living conditions of men. Therefore, our approach cannot be focused on short-range goals, but must be related to a long-range international strategy which will seize the initiative.

In seeking to understand our place in this strategy, Freedom Leadership Foundation (FLF) has since the beginning been torn between the desire on the one hand to take a long-range educational approach, and, on the other, to respond to the efforts of domestic Communists through the use of activist tactics such as demonstrations. A blend of both seemed relevant at the beginning of our work and even today. Because of the very divided positions of the anti-Communist groups in this country, and because of the unique role of America in the restoration, we know that we cannot just duplicate the pattern of other American groups or of our Families in Japan and Korea. Rather, we have to pioneer and develop a level of attack tailored to our own peculiar situation.

The main purpose I had in visiting and discussing these things with Our Leader was to discover just what should be the priority objectives in FLF at this time. Only by knowing these can we plan our activities over any kind of long-range time period. Through the Divine Principle, we already perceive that Communism is wrong because it is based on falsehood. Therefore, it cannot endure forever but will collapse from within. However, this will only occur once it is forced to stand in contrast to the heavenly alternative - the Divine Principle. In general, we do this by (a) exposing the fallacies of its doctrines of materialism and economic determinism, and (b) exposing people to God's ideal as the alternative to Communism, both directly and indirectly.

In trying to ascertain the application of the Principle to political situations in the world today, Family members have often asked in the past if FLF supports the strategy of military invasions of North Vietnam, North Korea or mainland China. Like Peter at the Mount of Transfiguration, they have "missed the whole point." Our Leader reaffirmed in our discussions his desire that we not adopt the tactics of aggression used by the Satanic side; if we do, then what meaning would our victory have? Our Leader wants us to stand strong against any aggression and be willing to help the whole world if need be; however, we must not initiate aggression ourselves.

What about diplomatic maneuvering with Communist countries? Diplomatic and cultural exchanges with nations of the Communist bloc must not be categorically opposed on our part. We must, however, be wary of manipulations, for few Americans fully recognize that the goals of all forms of Marxism are contrary to our cherished traditions of freedom and true democracy. America's friends and allies must see that the diplomatic overtures of Communist nations are directed toward self-advantage rather than being stimulated by a genuine desire for "peaceful

coexistence." Only when our politicians analyze Communist initiatives as part of the efforts of these nations to advance the spread of Communism will it be safe for them to engage in such games of "diplomatic chess."

Therefore, the following goals for FLF will be implemented in the coming months, and explained through the various publications, including NAF. The main educational activities will have their genesis in the task force which is being assembled at Headquarters in Washington. The local centers will be alerted through their directors to participate more actively in this work only after the HSA National Director's Conference this summer.

- To fulfill our long-range goals of alerting as many people as possible to the dangers of Communism totalitarianism, our primary focus will be educational. In line with this we will be developing seminars and workshops geared toward the general public. In time, this will give us wide contact with future activists and enable us to gain a solid base for support and recognition in the nation.
- Our Leader sees these seminars and workshops as evolving into an "Anti-Communist Institute based in Washington. When we reach the level of sophistication whereby we are able to invite and finance students from other countries, then we will have taken a giant step towards fulfilling America's responsibility as the central figure of international anti-Communist training.
- Since FLF has already acquired its Federal tax-exempt status, all of the above can be undertaken without further legal difficulty. Donations can be made to FLF for such educational work and the donors can receive credit for such donations on their Federal tax returns.
- In the past, activist-type activities such as lobbying and demonstrations, which are prohibited of tax-exempt organizations, have been conducted under the auspices of American Youth for a Just Peace (AYJP). However, because this is not totally under our control, there have been certain difficulties. Therefore, we are going to form a "branch" of FLF that will be non-tax-exempt to carry on such direct political activities.
- In the past few weeks we have already begun an ambitious fund-raising and membership campaign through the Rising Tide, our bi-weekly bulletin. From the response so far, it seems entirely reasonable to count on increasing our FLF membership into the thousands before the end of this year.

(cont. page 27)

EXCERPTS FROM "TORTURED FOR CHRIST", By Richard Wurmbrand

Many Christian anti-Communists believe whatever temporary checking tactics we can employ to stem the rising tide of atheistic Communism, only an ideology which commands greater dedication than theirs can prevail. Hence, the concern among those Christian ministers who are aware of this is how the Church can be revitalized for this task.

Rev. Richard Wurmbrand is an evangelical minister for 14 years endured Communist imprisonment and torture in his homeland of Rumania. He is one of Rumania's most widely-known Christian leaders, authors and educators.

In 1945, when the Communists seized Rumania and attempted to control the churches for their purposes, Richard Wurmbrand immediately began an effective, vigorous "underground" ministry to his enslaved people and the invading Russian soldiers. He was eventually arrested in 1948, along with his wife Sabine. His wife was a slave-laborer for three years. Richard Wurmbrand spent three years in solitary confinement - seeing no one but his Communist torturers. After three years he was transferred to a mass cell for five years, where the torture continued.

The following are excerpts from his account of those times:

"Why I Suffer in the West

I suffer in the West more than I did in Communist lands. My suffering consists, first of all, in the longing after the unspeakable beauties of the Underground Church, the church which fulfills the old Latin saying, "Nudis nudum Christi sequi" ("Naked, follow the naked Christ".)

In the Communist camp, the Son of Man and those who are His have nowhere to lay their heads. Christians there don't build houses for themselves. To what good? They will be confiscated at their first arrest. Just the fact that you have a new house can be a greater motive for you to be imprisoned, the Communists wishing to have this house. There, you don't bury your father, neither do you say farewell to your family before following Christ. Who is your mother, your brother, your sister? You are, in this respect, like Jesus. Mother and brother are for you only those who fulfill the will of God. As for natural ties, can they count any more when it is a frequent occurrence that the bride denounces the bridegroom, children their parents, wives their husbands? It is more and more only the spiritual connection which remains.

The Underground Church is a poor and suffering church, but it has no lukewarm members.

Whoever has known the spiritual beauty of the Underground Church cannot be satisfied any more with the emptiness of some Western churches.

I suffer in the West more than I suffered in a Communist jail, because now I see with my own eyes that Western civilization is dying.

Oswald Spengler wrote in Decline of the West:

"You are dying; I see in you all the characteristic stigmas of decay. I can prove that your great wealth and your great poverty, your capitalism and your socialism, your wars and your revolutions, your atheism and your pessimism and your cynicism, your immorality, your broken-down marriages, your birth-control, all that is bleeding you from the bottom and killing you off at the top in your brains - can prove to you that these are the characteristic marks of the dying ages of ancient states - Alexandria and Greece and neurotic Rome."

This was written in 1926. Since then, democracy and civilization have died already in half of Europe and even as far as Cuba. The rest of the West sleeps!

But there is one force which does not sleep: that of the Communists. The western Communists simply do not believe all the bad reports about the cruelties and the misery and the persecution in the Communist countries. They spread their faith with tireless zeal everywhere, in the lounges of the upper classes, in the clubs of intellectuals, in colleges, in the slums and in the churches. We, Christians, are often half-heartedly on the side of the whole truth; they are whole-heartedly on the side of the lie.

Theologians of the West discuss trifles in the meantime.

I am reminded how, when the troops of Mahomet II surrounded Constantinople in 1493, and it had to be decided if the Balkans would be under Christian or Mohammedan dominion for centuries, a local church council in the besieged city discussed the following questions: What color had the eyes of the Holy Virgin? What sex have the angels? What happens if a fly falls in sanctified water? Is the fly sanctified or the water polluted? It may be only a legend, as concerns those times. But peruse Church periodicals of today and you will find that just questions like this are discussed. The menace of Communism and the sufferings of the Underground Church are scarcely ever mentioned.

I tremble because of the sufferings of those persecuted in the Communist camp. I tremble thinking about the eternal destiny of their torturers. I tremble for Western Christians who don't help their persecuted brethren.

In the depth of my heart, I would like to keep the beauty of my own vineyard and not be involved in such a huge fight. I would like so much to be somewhere in quietness and rest. But it is not possible. Communism is on the threshold! When the Communists invaded Tibet they put an end to those who were interested only in completely spiritual matters. In our country they put an end to all who removed themselves from reality. Churches and monasteries were dissolved, keeping only as much as was necessary to dupe foreigners. This quietness and rest for which I long would be an escape from reality and would be dangerous for my soul, too.

I must lead this fight although it is very dangerous for me personally. If I disappear you may be sure that it will be the Communists who have kidnapped me.

A very well-informed source tells me that the Rumanian Communists have decided to kill me after the testimony I gave to the U.S. Senate. They will try to kill me bodily or to kill my reputation. They will try to blackmail me by terrorizing my friends in Rumania. They have powerful means.

But I cannot remain silent. And your duty is to examine quietly what I say. Even if you think that, after all I have passed through, I suffer from a persecution complex, you must ask yourself what this dreadful power of Communism is which makes its citizens suffer from such complexes. What power is it that makes men from East Germany take a child in a bulldozer and pass through barbed wire at the risk of being shot with their whole family?

Since being in the West, I have visited many theological seminaries. Here I heard lectures about the history of bells and the history of liturgical songs, about canonical laws long since disused or about a church discipline which does not exist anymore. I have seen students of theology learning that in the Bible the story of creation is not true, nor that of Adam, nor the Flood, nor the miracle of Moses; that the prophecies were written after the fulfillment; that the virgin birth is a myth, likewise the resurrection of Jesus; that His bones have remained somewhere in a grave; that the Epistles are not genuine; that Revelation is the book of

a madman, but otherwise the Bible is a Holy Book! (This leaves a holy book in which there are allegedly more lies than in a Communist newspaper!)

I have another pain. Even very close friends misunderstand me. Some accuse me of bitterness and resentment against the Communists, which I know not to be true.

Constantly I am told, "Forget the Communists. Work only in spiritual things."

I met with a Christian who had suffered under the Nazis. He told me that he is entirely on my side as long as I witness for Christ, but I should not say one word against Communism. I asked him if Christians who fought against Hitlerism in Germany were wrong and if they should have been confined to speaking only from the Bible, without saying one word against the tyrant. The reply was, "But Hitler killed six million Jews! One had to speak against him." I replied, "Communism has killed thirty million Russians and millions of Chinese and others. And they have killed Jews, too. Must we protest only when Jews are killed, and not when Russians are killed?" His answer was, "This is quite another thing." I received no explanation.

I have been beaten by the police in Hitler's time and in Communist times and I could not see any difference. Both were very painful.

Christianity has to fight against many aspects of sin, not only against Communism. We are not obsessed by just this one problem.

But Communism is at present the greatest foe of Christianity and the most dangerous. Against it, we have to unite.

May I say it again! The goal of man is to become Christlike. To prevent this is the main aim of Communists. They are primarily anti-religious. They believe that after death man becomes salt and minerals, nothing else. They wish the whole life to be lived on the level of matter.

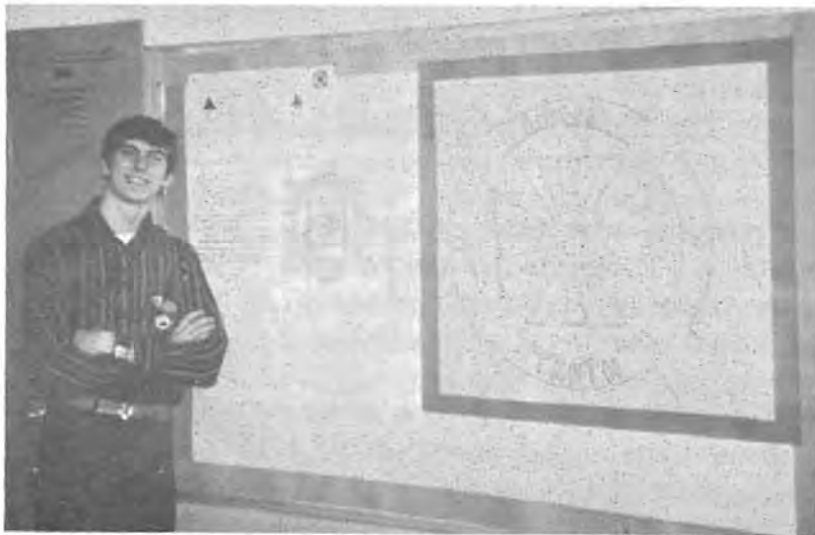
Jesus wishes us to be personalities. Therefore, there is no possibility of compromise between us and Communism. The Communists know it. "Nauka i Religia" (Science and Religion), their magazine, writes, "Religion is incompatible with Communism. It is hostile to it. . . The content of the programme of the Communist Party is a death blow to religion. . . It is a program for the creation of an atheistic society in which people will be rid forever of the religious bondage."

Can Christianity co-exist with Communism? Here the Communists answer this question. . ."Communism is a death blow to religion."

Mark Whitman, De
in the Berkeley pro
Creation



California Families at September retreat at Morrow Bay



Kevin Winter and his "Principled" bulletin board
in Wheaton High School, Maryland



Sir Anthony Brooke at
Center

Stadelhofer, and Susan Hughes
ion of the Principle of



"Graduates" of first Level II Training Session

Level II participants Linda Champion, Joseph Sheftick, and Sandy Boshart

Family



ressing the Berkeley

Album

FIVE VIEWS OF HISTORY

(Submitted by Gladys Korthuis from notes taken of lectures by Mr. Ahn)

General History: This is history as we study it in school, dealing with the political rise and fall of nations. This view says that with his free will man created his own history, emphasizing first the rise and fall of nations, secondly the history of civilizations. In this view of history man is like an actor without a director, creating his history on the spur of the moment as he goes along.

Hegel's View of History: He felt that history is the self-manifestation of the Absolute spirit or mind (or God). God guides and deals first with history of civilization and secondly with the rise and fall of nations. (A particular civilization may last through the rise and fall of several nations or empires.) God is the director, man is the actor; but Hegel understood their various roles only vaguely. Hegel saw the battle between good forces and evil forces throughout history, but didn't know of the existence of an evil entity - Satan; therefore he concluded the conflicting, contradictory elements must be within the nature of God. He believed God developed and directed the base of four positions of Thesis, Anti-thesis and Synthesis. Because he left out Oriental history, Hegel's view encompassed only a small portion of the overall picture of history, and has the appearance of a theory that has had historical explanations picked and tailored to fit it. This was because he abstractly formulated this theory and then tried to find proof for it. Hegel concluded that at some point, present history would end and an ideal state would appear. He had no clear idea of what that ideal state would be or how it would manifest itself.

Toynbee's View of History: Contrary to Hegel, Toynbee dealt with complete history. He studied all civilizations which have historical records - both Western and Oriental. He analyzed them by putting facts together, then tried to find laws that would summarize the facts. In the process, he went through the 21 cultural spheres, which have today unified into four major ones. Through the scientific method of inductive reasoning, he deduced that there has been a guiding force - God. He saw both God and man influencing the source of history, but in a more concrete, clear way than Hegel. However, Toynbee failed to see that when man's role is not fully realized, history must repeat itself and be prolonged. He also did not see the goal of history, the Ideal of Creation, although he admitted that there was purpose - unification. He saw the rise and fall of civilizations according to

the rise and fall of religion, and he saw 21 cultural spheres uniting to four and predicted continued unification, but he didn't see exactly how or why.

Marx's View of History: Marx was well-acquainted with the general view of history and with Hegel's ideas, but Marx wanted to deny God. He said the motivating power of history was the method of production and distribution of goods in each society. This determined man's will. His conclusion leads to the belief that economic environment controls man's will. If the means of productive force created man's history, then man's will, mind and reason are controlled by it. Reason or mind does not determine matter, but matter determines the direction of reason and mind. In this view of history, God is replaced by matter and environment. Marx also concludes there will be an end to the present history, but only with the realization of a Communist Paradise.

Christianity's View of History (added by Gladys Korthuis): The Christian sees the roles of God, man, and Satan influencing the course of history, however, more from a strictly spiritual point of view excluding a comprehensive historical picture of all civilizations. This view finds good and valid religious principles on which to base a harmonious society under God. However, it has not continued to apply them up to the present day. There are gaps left which are simply explained as God's mysteries and thus left to faith. The phrase "the Will of God" offers a vague explanation for wars, floods, earthquakes and other natural disasters. It is stated that all men are born in sin, but there is no clear-cut direction as to how one can be released from this bondage and realize harmony. The Christian also looks forward to an end to this Satanic history with the goal of a new world beginning with the Second Advent of Christ.

Divine Principle View of History: The base for this view of the Law of Indemnity and Restitution in which we have God doing 95% of the work and man assuming 5% responsibility. The idea is similar to Hegel's view, Toynbee's view and the Christian view; however, Principle is most clear and complete. It states that when a period of history must be extended or repeated because of man's failure to accomplish his 5%, someone must pay indemnity and make restitution, . . . "visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me." (Exodus 20:5). The history of civilizations is that of restoration. If this view had not appeared the question of the nature of God (whether one of harmony or conflict) could not have been answered. Principle sees the total picture of man's history from a universal viewpoint - God's viewpoint. In His viewpoint, however, man's 100% effort is required to accomplish his 5%.

The battle between God and Satan is testified to by the spirit world and by these previous partial views. Furthermore, the Principle concludes that the history of this sinful world will end at a specific point when the Messiah appears and forms the perfect family unit - the foundation for the New Age. It recreates history from a spiritual as well as physical point of view and predicts how it will continue, depending always on man's 5% role being accomplished.

- Internationally, we will be cooperating in the coming months on a number of projects with our Japanese and Korean members. Not only will this multiply our effectiveness in other countries, but this will make good conditions for continuing deeper levels of international cooperation. Several American groups are planning joint delegations to Asia for a variety of purposes. We plan not only to actively participate, but to vigorously promote their contacts with our member groups in Japan and Korea.

In the above ways, then, we see FLF expanding greatly in the remainder of this year. Such bold plans are absolutely necessary if we are to quickly advance to the fulfillment of our mission as Americans. If we work sacrificially, there is no doubt of our success.

REPORT ON ANOTHER STEP INTO THE INTERNATIONAL MISSION
(Report on Neil Salonen's trip to South Vietnam, Korea and Japan)

The official purpose of FLF President Neil Salonen's 21-day trip to the East was to determine the true sentiments of South Vietnamese students towards the so-called "People's Peace Treaty" proposed by the National Student Association. Receiving concrete direction for FLF, coordinating the anti-Communist activities of our international movement, and strengthening our ties with the Japanese and Korean movements were the internal, and equally important reasons. "In both respects the trip was successful," commented Neil.

The "People's Peace Treaty" is an effort by the National Student Association (NSA) to "make peace" among the students of North and South Vietnam and the United States - along the lines of the one-sided proposal by the Communist side in Paris. According to NSA, joint peace agreements among the students of the countries involved in the war could force the U.S. government to bow to the "power of the students" (The catch phrase of the "treaty" campaign has been: "If the government won't stop the war, we will stop the government!").

To accomplish its purpose, NSA sent a youth delegation to North Vietnam to get the cooperation of puppet student groups there; one delegate went to South Vietnam. Although the NSA has never produced satisfactory evidence that anyone actually signed the "treaty", they have listed one South Vietnamese student, Huynh Tan Mam, as a sponsor, allegedly as the President of the "Vietnam National Student Union" (In fact, a totally fictitious organization). This spring, NSA has launched a major campaign to get the "treaty" ratified by the students at American colleges. Since the treaty has been a foremost issue of the anti-war movement, especially at the April 24 and MayDay demonstrations, its true nature must be made known to the public.

It has been the premise of FLF that the "treaty" is a fraud and that its provisions are not likely to produce a true and just peace. Central to a complete refutation of the "treaty" is verification that Mam is not a legitimate spokesman for the students of South Vietnam. Therefore, Neil's mission to Vietnam was to accurately assess student opinion there.

In order to sample a representative portion of South Vietnamese students, Neil visited many various groups, including the elected Executive Committee from four out of seven student government bodies at Saigon University, two at the University of Dalat, and one in Hue, formerly a traditional anti-government stronghold. Other groups such as the Cong Nong Student Association (a labor youth group), the Federation of Catholic students in Saigon - comprising 25% of the total student population in Vietnam - and the Alexandre Des Rhodes Boarding House - one of five in Saigon, all reflected the same feelings.

"Although many students are not politically active and may often be critical of the present South Vietnamese regime, they strongly support the democratic form of government, and they are unanimous in their rejection of the "People's Peace Treaty", reported Neil. "They not only refuted the position taken by Mam, but they also emphatically denied his authority to speak for any but a small radical minority of South Vietnamese students. It was obvious that most of the students are strongly anti-Communist and increasingly committed to working for the necessary reforms from within their own system. In actuality, the 'Vietnam National Student Union' which NSA claims to be the representative group of South Vietnamese students DOES NOT EVEN EXIST!"

The "treaty", more than just being a fraud, is closely related to the Communist propaganda offensive in this country. "Ever since the 1968 Tet offensive," explained Neil, "the North Vietnamese have been aware that they cannot win the war through military effort alone. Therefore, over the last three years, they have intensified their propaganda assault on the U.S., even publically encouraging the efforts of radical groups and secretly financing them. Our nation's counterattack, unfortunately, has been too ineffective, even virtually non-existent. For example, the protest movement has been so manipulated by Hanoi that the ratification date of the 'treaty' - May 1 - was designed to coincide with a major enemy offensive against the South. Clearly, their strategy is to break our will to continue - both internally and externally. Fortunately, the Laos incursion will have forestalled this attack for the immediate future - but without U.S. support...."

Neil was encouraged by the situation in South Vietnam, noting that a desire for unification insuring political freedom is increasing. He stressed that we must remain strong in our commitment; if we do not hold the line in Vietnam, what will happen in Latin America in the near future? And what about Korea? "America must realize that to back away from the challenge of Communists only emboldens them, and pushes us toward a more calamitous confrontation."

Neil was able to see additional aspects to the situation which can be interpreted from a dispensational standpoint. "The whole time that I was in Saigon, the harbor was guarded by a Korean battleship. I felt like it was specifically guarding me!"

Since FLF is favorably known among Korean government officials and anti-Communist groups, Neil's stay in Korea was marked by a variety of experiences with different groups. At the airport, he was met by both family members - Miss Kim, Mr. Young Wi Kim and Mr. Eu of the IFVC (International Federation for Victory Over Communism), and by two Korean government officials. They had arranged for him to stay in a hotel, but he later moved to Miss Kim's downtown Seoul apartment.

The stay in Seoul had many personal highlights for Neil. He was able to spend considerable time with Miss Kim and had two long talks with Our Leader. Sight-seeing included a trip into the countryside, museums and places around Seoul, and a visit to our factory and training complex - at the present "the largest privately-owned facility in the country, capable of housing 600 people". Sunday, April 11, was the actual celebration of Parent's Day - it was the first time that the solar and lunar calendars coincided in the twelve years since 1960. Neil sat with Miss Kim, Bruce Brown, and several of his Army students during the service, which was based on the quotation from the Bible:

"I say to you, Whoever will acknowledge me before men, the Son of Man will also acknowledge him before the angels of God. But he who denies me before men, I will deny him before the angels of God." (Luke 12:8-9)

Our Parents then invited us to a special dinner, attended by Neil, Miss Kim, the other Americans, and a few men from the 36 couples.

Other personal pleasures included: lots of pulgogi and a good haircut for \$1.25..."The best haircut in the world - literally!"

"We made many, many friends," said Neil, as he described his week's activities in Seoul with Miss Kim. In addition to several dinners specifically honoring Neil, several officials arranged for him to participate as a panel member on a television show.

"Part of the reason that the government wanted to have us on T.V. is that they are quite interested in sponsoring anti-Communist propaganda. As a follow-up, I went to the Anti-Communist Bureau of the Ministry of Information and Culture, official propaganda center of the government. There I discovered that most of their propaganda propounds the positive aspects of life in South Korea; I suggested that they also expose as a contrast the many negative conditions existing in North Korea. This is vital to countering North Korean propaganda; they seemed receptive to the idea."

Most successful was Neil's contact with other independent anti-Communist groups. Mr. Shim Hang Supe of the Free Asian Youth Alliance was particularly interested in FLF, especially after Neil negotiated a joint program between his Alliance and the World Youth Crusade for Freedom, an American anti-Communist group. The Crusade sponsors anti-Communist training in Taiwan each summer - this year hoping to end the session with a week in Seoul. The Free Asian Youth Alliance will be participating this year along with IFVC, "and Mr. Shim will probably make arrangements for the whole group to stay at our factory facility!"

Neil's discussions with Our Leader centered mainly upon our political work, although his first question was, "How is the American Family?" Red China, the future of FLF, and Korean unification were among the topics touched upon. . . "Although we talked about many aspects of politics, our conversations were focused on the responsibility of FLF. Our Leader strongly advised that the purpose of FLF should be to defeat Communism through educational programs. He stressed that we have the responsibility of building a major anti-Communist movement in America. The movement should be primarily ideological and only secondarily activist in nature."

Neil spent ten days in Vietnam and seven days in Korea; he was able to spend only one day in Japan. Even during this short time he was able to have substantial give-and-take with the Japanese members. Most of his time was spent with the Family sub-organizations CARP (Collegiate Association for Research of Principles) and IFVC. Both organizations now have their own dormitories; IFVC has an office employing fifty people and puts out a weekly newspaper.

"The Japanese focus has changed since my last visit," noted Neil. "For so long they poured almost all of their energy for the WACL conference; now they are concentrating on renewed spiritual activity and depth to 'catch up' from last year - our Japanese Family is characterized by deep individual conviction, reflective of strong leadership qualities within the group."

Neil puts his trip in the perspectives of the universal level of our mission and our responsibility to the world. "At the time of the 1970 blessing, we extended the international and universal phase of our mission. While maybe we cannot see that in America right now, in the near future there will be increasing cooperation among our international Family, especially in its fight against Communism." Neil concluded: "Most importantly, I saw more clearly that we (the Divine Principle Family) are the only hope for world unification. When a Korean comes to Japan, he is often treated coldly; when Americans

go abroad, they feel removed from the country they're visiting. But when I travelled among our international Families, there was no such feeling of separation. A family member is a Family member everywhere. The world can unify only on the universal foundation which we are building. The world will be restored through the example of our Families; so, only we can pioneer the pattern of oneness in heart."

--Louise Berry

THE MAKING AND UNMAKING OF A MILITANT REVOLUTIONARY

(Excerpts from interview with Andy Tankerly, age 30, now serving time for blowing up a power tower in Berkeley, "College and University Business", Jan. 1971, p. 38-41).

Q: "Was it while you were in Canada that you began to re-evaluate your role as a militant?"

A: "Yes, after we (my wife and myself) were on our own, I started questioning the political movement, questioning it in the sense that I saw that most of the people who were actually involved in political activities like planning and organizing underground railroad for the Left were all for violent revolution. I began to see this as a paradox: the objective of the Left is to obtain a more human society that is based more on people and being human; yet, those people accepted violence really without question.

: I could also see that many of the people who were into the political movement were hung up on their own personal problems, and joining the political movement was kind of a cop-out. While you can't deal with your own personal problems, you can deal with something more aloof."

Q: "Why do you think so many students become involved in revolutionary activities?"

A: "Just look at the tremendous exposure youth of this country has had concerning revolution - I mean romanticized revolution, totally separate from the actual nitty-gritty, bloody revolution. A tremendous mythology has grown up in this country, and kids are buying it because they've never experienced anything like it. They were exposed to a war and saw this country fight one through the movies and t.v. Just think how much war has been glorified in this country! It wasn't until the 1960's that the cinema got into the realism of war."

THE SPIRIT OF LENINISM

Lenin desired to actualize Marx's theory of Dialectical Materialism and his vision of scientific socialism - the results of his work have affected Soviet Russia to this day.

Some of the more important points of Lenin's doctrine as it evolved from Marxist theory are:

- (1) Lenin advocated the use of violence in order to overthrow the government.
- (2) Lenin wished to limit membership in the Communist Party to a hard-core group of professional revolutionaries - men who would push aside family, friends, personal interests, and ambitions for the sake of the Party and the revolution. The Party was a god in the eyes of its members.
- (3) Lenin, agreeing with Marx, thought that there should be a dictatorship of the proletariat before the ideal state of Communism could be achieved. But he used this idea to support his concept of the role of the Communist Party; he saw the Party, not the "proletariat" as being the sole active force in Soviet history before, during and after the Revolution. According to Lenin, the Party was the Vanguard of Leadership "for the masses of workers". By this he meant that the Party should be made up only of the "leading ranks of the vast masses of the working class." So the masses wouldn't come into the Party, but would remain under the leadership and control of the Party. It was the Party's role, according to Lenin, to set up the dictatorship of the proletariat, which, in effect, is the dictatorship over the proletariat.
- (4) Lenin held that there are two main states of final Communism. In the first, equality would be established in the treatment of laborers. However, not all the laborers have the same needs. Communism in its highest state would assure the people that each person would contribute what he was capable of doing and would receive what he needed in food and goods.

At this stage, there would be no more bourgeoisie (upper class) to fight, ending the need for a state which would quickly "wither away." Marx's idea became Lenin's motto: "From each according to his ability; to each according to his needs."

The following quote from Lenin illustrates the Communist method of justified violence and immorality:

"Dictatorship is rule based directly upon force and unrestricted by any laws. The revolutionary dictatorship of the proletariat is rule won and maintained by the use of violence by the proletariat against the bourgeoisie, rule that is unrestricted by any laws...We repudiate all morality taken apart from human society and classes...We say that our morality is entirely subordinated to the interests of the class struggle of the proletariat. Our morality is derived from the interests of the class struggle of the proletariat."

When Stalin came to power, he stuck close to Lenin's ideas. He particularly abused this last idea of unrestricted revolution, in order to bring Russia and himself to power.

How has the theory been acted upon and what are the results? Communism's true colors are revealed as we see the actions and the great contradictions which have been made, mostly as results of Lenin's severe political philosophy.

J. Edgar Hoover had this to say about Communist society:

"In the name of ending the exploitation of the common man, the Communist hierarchy has developed into a parasitic ruling class which has imposed a ruthless tyranny over millions. In the name of humanity, Communism suppresses the most elementary human values and robs the individual of his inherent dignity and worth. In what is pictured as a 'worker's paradise,' slave labor is commonplace and the working man is denied the right to strike. In the regime which claims to have eliminated all discrimination, anti-semitism is virtually official policy."

What facts are there to back up what Hoover has said?

To start with, it was mentioned earlier that Russia became a world super-power quite rapidly. This rapid change was made possible by the brutal repression of individuals. In one example that took place in the 30's during the first 5-year plan, five million Kulaks were exiled and killed because they refused to collectivize their farms. It is estimated that more people have been killed under the brutality of world communism than the casualties of both world wars.

World communism has claimed another first for mankind. This half century has seen the greatest exodus of all history. A total of about 20 million people have grabbed what possessions they needed and fled to the free world; 9 million of these are from the Soviet Union and Eastern Europe.

Whatever happened to the freedom of the laborer? In the U.S.S.R., the worker is chained to his job by government regulations set down in June, 1940, as follows:

"The departure from an enterprise or office as well as a transfer from one enterprise or office to another may take place only by virtue of the permission granted by the director of the enterprise or head of the office."

This same edict carried a penalty of imprisonment for unauthorized departure from one's place of employment. Two further conditions are placed on the soviet worker. He is required to have an "internal passport" and a "labor book."

It is ironic that such a thing as "forced" or "slave labor" exists. However, it does exist and millions of people are subject to slave labor. There are actually hundreds of slave labor camps all over Russia. Conditions in such camps are inhuman and the death rate is extremely high. Forced labor has been used basically for both political repression and for economical reasons as it provides a cheap source of labor.

Another irony is the words of the rallying anthem of world Communism, the "International:"

"Arise ye prisoners of starvation; Arise ye wretched of the earth
For justice thunders condemnation; Better worlds in birth,
No more tradition's chains will bind us; Arise ye slaves no more
enthrall
The earth shall rise on new foundations; We have been haught,
we shall be all."

Religion is a very important factor behind the value and moral standards of any society. Before the November Revolution, Lenin had this to say:

"Everyone must be perfectly free not only to belong to whatever religion he pleases, but he must be free to preach his religion and to change his religion. No official should be entitled to ask anyone about his religion. It is a matter for that person's conscience and no one has any business to interfere."

Contradicting his earlier statement, Lenin later said this:

"Religion is the opium of the people. Religion is a kind of spiritual gin in which the slaves of capitalism drown their human shape and their claims to any decent human life... We must combat religion -- that is the rudiment of all materialism, and consequently, of Marxism."

What about anti-semitism? In recent years, many persons in the Soviet Union have been tried on charges of economic crimes, one of the punishments of which is death. Jews constitute less than 1/2% of the total population of the Soviet Union, and yet about 60% of the published death sentences for economic offenses in the Union relate to Jews. In the Ukraine, they are about 2% of the total population. Yet some 83% of those sentenced to death there for economic crimes were Jews!

In the words of J. Edgar Hoover, "Communism claims that man is only what he eats. Democracy rightfully insists that man does not live by bread alone, but also by spiritual values." We have seen the standards of the Soviet Union as a whole. But what about those individuals who express an opinion apart from the Party line? A few months ago, there was a special news show of several secret interviews made behind the Iron Curtain with some writers who had just been released from prison. Their crime had been free thinking. In the interview they said that it was a mistake for Westerners to believe the Soviet Government was becoming more liberal, but that, in reality, the government is senile - going backward. They said that often people who criticized the government or society were put in asylums until people forgot about them. Many others are forced laborers in Siberia. Rather than suffering embarrassment by sentencing a well-liked man to death, the government will send even sick and old men to do forced labor under totally unbearable conditions. Yet when the interview writers were asked if they would like to leave the country to be free, they all said they would rather stay and fight.

A letter from a writer presently in a slave labor camp was read on the program. The impossible work quotas, the inhuman conditions, and the shockingly high death rate which he described were reminiscent of the concentration camp Sun Myung Moon was in for three years. Finally, the letter said, "They can beat us, they can mock us, and they can kill us; but we will fight for freedom and life."

Because God has created one universal value, man has sought to realize that one value in his heart throughout history. Democracy and Communism were originally instituted as the means to reach that goal. Since its origin, Democracy has proved itself worthy of its goal. Communism has failed. Communism has instead become a cancer which enslaves the spirits of men, thereby adding them to the arsenal of Satan. The discipline and power of Communism have made it God's greatest enemy. Therefore, we must overcome and destroy this Satanic power with the Principles of God, fighting even to the death for the freedom of mankind.

--Kevin Winter (Rockville, Md. Center)

A DREAM

Since I had a highly sensitive social conscience and liked to think of myself as part of the "movement", I struggled with the Family's anti-Communist stand. Finally I was reconciled to the point of acknowledging that the Principle was a higher truth than Marxism and therefore could not be allowed to be exterminated by Marxism's contemporary face - Communism. But what did this mean for my personal life? I wasn't sure. Then, shortly after moving into the Center, I had a dream.

Some members of the Washington Center - I remember Gio, Neil, Travis and me - were huddled in the corner of the South room at Upshur. "What are we going to do now?" I heard someone say. Then I looked out of the window and saw them on the corner - the soldiers. Dark faces with cloudy, withdrawn features and thin bodies in stiff military dress identified Them. Trying to conquer the atmosphere of fear, a brother said, "We must keep together in spirit and meet physically whenever we can. We must keep our faith strong." Then came the knock, followed by a rush of "Them" into the front hall. They were armed. With them was a document denouncing us as dangerous counter-revolutionaries because we believed in God. Furthermore, it stated that our property now belonged to Them. After "roughing us up" some, they herded us into a large truck and drove us away from the Center. The truck sped through a red light and ran over an old man, clearly killing him. But the truck did not stop. We were dropped off at different parts of the city and followed by Them.

Somehow we continued to meet - usually at night and in dark places. There were fewer people at each meeting. One night one of us went to teach someone and never returned. And everywhere we went, "They" were there, watching us and talking about us. Wherever one went, an aura of fear prevailed.

One day I went to my room and found that my door was unlocked. I expected to see Their guards in my room, but instead there was a kind-looking, middle-aged man with gray eyes. When he saw that I was still frightened he said to me, "Don't worry. I'm just your new roommate. I won't hurt you." Then he came nearer to me, telling me that he was my friend. And I started to cry, knowing that true friendship would die as Father was squeezed from our

The man kept asking me to tell him what was the matter...and I wanted so much to tell him all about Father and the Family. Then, I looked down the hallway and saw one of Them patrolling the corridor. The roommate did not look anything like Them. Yet, as I started to talk about Father, the words stuck in my throat as I realized that he might be, out of selfish interests or because of brainwashing, one of "Them" by conversation and therefore an informer. I thought of Gio, and Neil, and Travis and said no more...

A member

COMMUNISM AND CHRISTIANITY

Communists follow the Party as Catholics follow the Church. The Party makes the laws that rule the lives of Communists and the people follow these rules because they believe the Party is the infallible vanguard of the proletariat. The Church governs Catholics through their belief in the Pope, the College of Cardinals, or the hierarchy of Church officials. Similarly, through the Party, the people understand the nature of Communism.

Christianity is a strong force in the world because it appeals to man's hope for the Kingdom of Goodness. The Communists are also aware of this side of man and appeal to it. This heightened realization of psychology makes the Communists the most foreboding group in the world today.

--Ann Rantovich (Rockville, Md. Center)